Wisdom of Veda

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Overview

There are many possible approaches to the Veda. The hymns of the Litany are a record of the multiple experience of the seers and Rishis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and Journey of these hymnodists the universe is a cosmos governed by a Law of Truth executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society the dynamic adventures of the heroes the mental development of seers who could see beyond time and space. They speak more of the spiritual ascent of man towards the world of undying Light and the part played by the various Gods assisting him on the way opening closed Doors on new horizons breaking down obstructions with their shining weapons.

The selection of the mantras in this volume is made from this spiritual angle. They show in what way the Gods of the Veda participate in the life of man what is the nature of their interchange and what is the Law of their operations. The century of mantras in the following pages delineate the sunlit Path laid out for the aspirant and the precise way in which he calls upon the Deities for their aid. The effort that he has put in the impediments he meets on the way and the capital role played by the Gods in their respective spheres becomes clear step by step. The brief annotations that follow the text translations (by Sri Aurobindo) are intended to help in understanding the full import of these inspired utterances. The concepts are profound the language ancient. An attempt is made to present the thought in terms of the modern mind relating it to the psychological and spiritual needs of the present day man. It is hoped that this series will prove useful to all those who seek to improve their quality of life elevate their aspirations and add a new spiritual dimension to their existence.

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Aditi

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य ।

(RV 5.69.3)

pratar- devim-aditim johavimi madhyandina udita suryasya,

In the dawn I call to the divine Mother Infinite, in the mid-day when the sun is risen high.

Aditi is the Mother of All, the Mother of the Gods, the Mother of all Creation. She is the Infinite Consciousness taking form for the manifestation of the Divine. Lost in the separative divisions of this world in Ignorance based upon Inconscience, man seeks liberation into higher states leading to Oneness, Infinitude and unimpaired Consciousness. For this purpose he invokes the very embodiment of the Infinite Consciousness at the source of all creation. But this call is to be incessant, active all the time: the voice of aspiration must be affirmed again and again, at dawn, in the morning, at noon–at all the significant junctures in the diurnal revolutions of Time.

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ।

(RV 1.24.15)

atha vayam-aditya vrate tava-anagaso aditaye syama,

May we abide in the law of thy workings, O Son of Aditi, and be blameless before the Mother infinite.

It is not enough to call the Divine Mother of All for deliverance from Ignorance and the Falsehood of division. One must also work one's way out from the inferior state in which one is imprisoned. And that can only be done by conforming in one's movements—thought, speech and action—to the Law of Truth, the Law that is set at work in this universe by the Divine Ruler. To persistently reject all that is contrary to this Law and affirm its workings in one's daily life is the rule for the seeker. Only by following this injunction can he stand guiltless and pure before the Mother Divine when she reveals herself in her might and glory.

Age

नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ।

Rishi: Parashara (RV 1.71.10)

nabho na rupam jarima minati pura tasya abhishaster adhihi,

As a mist dims a form, age diminishes us; before that hurt falls upon us, arrive.

Men are apt to take things for granted. Day after day life is allowed to have its course; one does not really live but is lived by the circumstances, by forces and events. In the meantime time flies. The body ages. The life-force ebbs. Mental faculties like thinking, memory, precision, begin to lose their spring. The soul within is denied an effective instrumentation to fulfill itself. Before this stage arrives and age begins to tell on oneself one must wake up, keep alert and exercise one's deeper Will to keep in harness, to make most of the life-span given. For this purpose the aid of Agni, the Divine Will, its Force of effectuation, is invoked. With this Force of Will to back up and to lead, human aspiration to progress is quickened, exertion for perfection and achievement is made meaningful and felicitous.

Agni

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥

(RV 1.1.5)

agnir hota kavikratuh satya chitra shravas tamah, devo devebhir a gamat.

Agni, the summoner, the Seer-Will, True and most full of richly varied listenings, may he come, a God with the Gods.

Agni is the flame of aspiration in man, a mounting impulsion to rise out of his limited humanity and grow into unfettered divinity. Leading all the faculties of man, he calls the higher Powers to come and aid. He is the undeflectable seeing Will of Truth which knows its way. Power of Truth that he is, all that he does and effects is true. He carries the rich inspirations of Truth from beyond and communicates them to him in whom he is set awake. He is the Immortal in mortals, God in the human; he brings other gods too to the sessions of self-offering and new-birth of man.

Agni - Durga

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥

(RV 1.99.1)

jatavedase sunavama somam, aratiyato ni dahati vedah,

sa nah parshad ati durgani vishwa naveva sindhum duritaty-agnih

We press Soma to the knower of all Birth, to him who consumes the knowledge of the enemy;

Let Agni carry us across all obstructions like a boat over the river.

Agni is the seer, knower of all. It lies in his power to render us all help as a result of his foreknowledge. Knowledge is a most priceless possession of man and without it he is rudderless in the sea of life. And Agni deprives the enemy of this indispensable possession. To him, says the rishi, let us offer our choicest gift, the very sap of life, the distilled juice of Ananda, the Soma, so that pleased, he

would transport us over all the eddies and whirls, tides and waves of obstruction and misfortune that beset life. "Like a boat across the waters", is a favourite image of the ancients. It is repeated in the Upanishads, it also finds mention in the Tantric texts.

Agni as Mitra

स हि क्रतुः स मर्यः स साधुर्मित्रो न भूदद्भुतस्य रथीः ।

(RV 1.77.3)

sa hi kratuh sa maryah sa sadhur mitro na bhud-adbhutasya rathih,

For he is the Will, he is the strength, he is the achiever, even as Mitra he becomes the charioteer of the Supreme.

Agni is the Divine Will at work in the cosmos as also in the individual for onward progress; his is the strength that withstands all strains and shocks of opposition and battle from the adversaries. It is Agni who destroys the negative elements, builds up the positive and shapes life in the growing image of the divine perfection that is the goal. Once the purification is effected and the foundation of higher life firmly laid, Agni reveals himself to be the Godhead of Love and Harmony who ushers in the Divine Ruler for His reign of Truth, Power and Bliss.

One must needs have an unshakable will for progress, an unyielding strength to withstand opposition and persist, an untiring capacity to strive for perfection and an opening to the workings of universal Harmony and Love before one can embody the supreme Consciousness.

Altar

...आग्ने ...देवैरा सत्सि बर्हिषि ।

(RV 5.26.5)

...agne ... devaira satsi barhishi

O Flame, sit with the gods on the seat of the soul's fullness.

Whether man is aware of it or not, his life is a constant flow to the Gods of universe, to the divinities above him. His energies of body, life and mind stream towards these greater powers and in turn receive nourishment and strength from them. When man is awake to this phenomenon in himself and participates consciously in this interchange, it becomes a sacrifice, a self-giving. And this sacrifice is the appointed means for the growth of man into godhead, for the manifestation of God in humanity.

In this sacred session, the heart-seat of the soul, is the altar, *vedi,* the being of man is the sacrificer, *yajamana,* all movements of life are the oblations, *ahuti,* and the mounting flame of aspiration for the Divine is the Fire, *Agni,* in which all is cast for transmutation and acceptance by the supreme Godhead.

God Agni, the Deity who presides over the material fire is invoked as the summoner of the Gods, to come with them and take seat on the altar of the plenitude of the powers of the consecrated soul.

अरं कृण्वन्तु वेदिं समग्निमिन्धतां पुरः । तत्रामृतस्य चेतनम् .....॥

(RV 1.170.4)

aram krnvantu vedim sam agnim indhatam purah, tatra amrtasya chetanam ....

Let them make ready the altar, Let them set Agni in blaze in front; It is there, the awaking of the consciousness to Immortality.

Once the inner altar is made ready by cleansing it of the impurities of thought, emotion, egoism and inertia, Agni, the Divine Force in the individual, is to be installed on it as the leader of the journey of sacrifice. It is this flaming Force that initially receives into its mouth the mixed offerings of the seeker, burns up their dross, purifies them and makes them over to the Gods of whom it is the

summoner. Agni is the Divine Priest who initiates and conducts the sacrifice of the human seeker to the supreme Godhead, the great rite of interchange in which mortal man awakes to his true nature of immortality. His consciousness frees itself from its lower involvement and rises into the realm of the unbound sprit. The mortal ascends to the Immortal, the Immortal descends into the mortal.

Ascent

पृथिव्या अहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम् ।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ।

(Shukla Yajurveda, 17.67)

prthivya aham udantariksham aruham antarikshat divam aruham,

divo nakasya prshtat svar-jyotir-agam-aham.

I have arisen from earth to the mid- world, I have arisen from the mid-world to heaven,

From the level of the firmament of heaven I have gone to the Sun-world of Light.

This physical earth is not the first and the last, the alpha and omega, of human existence. The earth is only one of the stations of the evolving consciousness that is embodied in man. Our creation is a graded scheme with rising tiers of existence with corresponding planes of consciousness, e.g. the physical, the vital or the life- constituted, the mental, the higher mental and still further, the luminous planes of the Spirit. To develop and organize in himself these various powers of consciousness as he rises higher and higher in the ladder of progress is the meaning of man's evolution. And this is precisely what the seer of this verse has done. He has developed his consciousness beyond the limits of its earthly encasement; he has ascended to the mid-world of Life, the field proper of life-energy; from there he has climbed to the heavens of the pure Mind; and from these summits again he has crossed into the luminous world of the Truth-Sun. He has registered an ordered ascent on the stair of cosmic Existence—from the material base below to the superconscient world of Light above. He has not decried any of the intermediate Powers of the creative spirit, but accepted and embodied all of them in their natural sequence. The Son of God has embraced the manifest Being of God in its full totality.

Ashvins

आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना ।

(RV 4.45.3)

a vartinim madhuna jinvathas patho drtim vahethe madhumantham ashvina,

With thy honey you gladden the movements and its paths; Full of honey, O Ashvins, is the skin that you bear.

Ashvins are the Lords of Bliss. They bring with them the Delight of the superconscient planes of Truth and seek the Soma, the delight of life on earth from man. Wherever they go they engage in this double movement of seeking the honey of Soma and pouring the honey of Divine Bliss. With this honey of joy they sweeten all the activities of man, lighten and gladden his labours upward. Their stock of honey is never exhausted; their container is always full.

ईयते विश्वाँ अनु स्वधया चेतथस्पथः ।

(RV 4.45.6)

iyate vishvan anu svadhaya chetathas pathah,

By force of Nature's self-arranging you move consciously along all paths.

They first manifest on the heights of the purified mind. But they do not confine themselves to these summits alone. As man proceeds in his work of integration, harmonising the activities of different parts of his being, as his many-sided nature falls into a soul-pattern, the Ashvins move into these regions pouring their exhilarating currents of Bliss. They extend themselves wider and wider, leaving no tract outside their attention.

प्र वामवोचमश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥

(RV 4.45.7)

pra vam avocham ashvina dhiyamdha rathah svashvo ajaro yo asti,

yena sadyah pari rajamsi yatho havishmantam taranim bhojam achchha.

I have declared, O Ashvins, holding the thought in me, your car that is undecaying and drawn by perfect steeds, your car by which you move at once over all the worlds towards the enjoyment rich in offerings that makes through the goal.

The car of the Ashvins, their ordered movement, drawn by fully developed powers of life, never decaying, moves over all the ranges of the being of man. The Ashvin twins overrun the whole, seeking the delights of each level of existence, accepting the cream of experience, the rapturous Somas that are distilled, purified and offered to them.

As a result of this rapid movement and comprehensive working of the Ashvins, the seeker who has offered himself to them finds his way to the goal of Truth cleared for him.

Aspiration

दि॒वो वा॒ सानु॑ स्पृ॒शता॒ वरी॑यः पृथि॒व्या वा॒ मात्र॑या॒ वि श्र॑यध्वम् ।

Rishi: Sindhukshit (RV 10.70.5)

divo va sanu sprshata variyah prthivya va matraya vi shrayadhvam,

Touch either heaven's superior peak or swing wide open with all the extent of the earth, O doors of aspiration!

Aspiration forges the bridge between the low and the high, between man and God. From his status in the lower nature man wants and wills consciously to rise into the higher consciousness. He seeks intensely to acquire what he has not. This effort of aspiration is the main-spring of progress. But it is not enough if this aspiration is an emotional feeling or a perception of intellect. It has to acquire force, spread out and be active all over the being. It must reach the highest heights of the heaven of purified mind. It must also extend itself and occupy the whole of the materially embodied being, the earth.

Aspiration for the Divine is the gate for breaking out of the individual confinement in the separative walls of ego. It opens upwards to the limitless heights of the Superconscience even as it opens out on the universal wideness around.

Two Birds Beautiful

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति ॥

Rishi: Dirghatamah (RV 1.164.20)

dva suparna sayuja sakhaya samanam vrksham parishasvajate,

tayor anyah pippalam svadvatty anashnan anyo abhi chakashiti.

Two birds beautiful of wing, friends and comrades, cling to a common tree, and one eats the sweet fruit, the other regards him and eats not**.**

In each individual there is the Divine Self which presides over that manifestation but keeps itself above it, not involved in the movement. There is a projection of this Self in the movement of evolution, a soul that is associated with nature and grows by the experience of this interaction. Both the Self and the soul are on the same tree of Nature; but the Self sits above, overseeing but not participating in the experience of the soul involved in it.

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Body

मा नो मर्ता अभि द्रुहन्तनूनामिन्द्र गिर्वणः । ईशानो यवया वधम् ॥

Rishi: Madhuchhandas (RV 1.5.10)

ma no marta abhi druhan-tanunam-indra girvanah, ishano yavaya vadham.

Let not mortal man hurt our bodies, O Indra, who delightest in the mantras; O Lord, ward off all the destruction.

In Yoga, danger to the body is not only from non-physical agencies, it comes also from human sources. Indra, the Power of the Mind, is prayed to take possession of the body and guard it. The divine force active in the mind has it in its power to control and protect the physical body. And the means to evoke and activise this force is the Mantra. When the appropriate Mantra is recited and repeated, it builds up an armour around the body and all external attacks are warded off.

Brhaspati

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥

Rishi: Vamadeva (RV 4.50.5)

sa sushtubha sa rkvata ganenavalam ruroja phaligam ravena,

brhaspatir-usriya havya-sudah kanikradad-vavashatir-udajat.

He with his cohort of the rhythm that affirms, of the chant that illumines, has broken Vala into pieces with his cry; Brhaspati drives upward the Bright Ones who speed our offerings; he shouts aloud as he leads them, lowing they reply.

Brhaspati is the Master of the potent Word, the Word that arises in the soul. With the rhythms of the words that illumine, with the rhythms that affirm and confirm in the consciousness the truth ensouling these rhythms, he overruns the enclosures of Vala who pens in them the bright rays of Light robbed from man. With his cry of the charged Mantra, he breaks the walls and leads upward these pent-up radiances which infuse with their light and joy the activities of the man who is consecrating his energies to the Divine and quicken them. The rays that are imprisoned below by the foe hear and respond to the call of the Word of Power from above. See also Ganapati or Brahmanaspati.

Chase the Divider

वधेन दस्युं प्र हि चातयस्व वयः कृण्वानस्तन्वे स्वायै ।

Rishi: Atreya (RV 5.4.6)

vadhena dasyum pra hi chatayasva vayah krnvanas-tanve svayai,

Chase the Divider from us with thy blow, make a free space for thine own body.

The Divine Plane in man is enclosed and shut up in the smoke of the all-too human movements of desire and passion. There are, besides, the limiting walls of the ego that prevent the awareness of the divinity within and the presence of the Divine around. Unless this separative and narrowing action of the Force of Ego and Falsehood is broken up and cleared, the divine consciousness and will cannot spread and organize themselves in man. Agni, the flaming Divine Will, is invoked to effect this clearance and then extend his own workings in the seeker.

Consecrated Service

अव॑ स्म॒ यस्य॒ वेष॑णे॒ स्वेदं॑ प॒थिषु॒ जुह्व॑ति ।
अ॒भीमह॒ स्वजे॑न्यं॒ भूमा॑ पृ॒ष्ठेव॑ रुरुहुः ॥

Rishi: Atreya (RV 5.7.5)

ava sma yasya veshane svedam pathishu juhvati,

abhimaha svajenyam bhuma prshteva ruruhuh.

When in His service men cast down their sweat on the paths,

They ascend to a self-born ground as if to wide levels.

As long as man exerts himself in the service of his own ego, goaded by personal desire, all action becomes a means for bondage. He stays confined to the lower levels of existence, crabbed and cabined in his limited movements. But if he moves away from this slavery to desire and ego, and learns to act in dedication to the Divine, offers his energies in the service of the Divine Truth without regard to personal calculations or fruits, action becomes a lever for upliftment to the higher and wider levels of the unbound Spirit. Work becomes a force for liberation.

Converges in the Sun

अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।

Rishi: Atreya (RV 5.1.4)

agnim-achchha devayatam manamsi chakhshumshiva surye sam charanti,

The minds of men who seek the godhead move entering towards the flame of will,

Even as all their seeings converge in the Sun that illumines
In him who in yoga glows into a divine consciousness, thoughts and other movements of the mind are not scattered. They all tend to gather themselves under the direction of a central Will and become expression of its luminous workings. This perception and seeings are not obscured by the shadows of Ignorance and deviations of Falsehood but come to be suffused with and governed by a supreme Light of Knowledge.

Dawn

सत्यमंन्त्रा अजनयन्नुषासंम् ।

(RV 7.76.4)

satyamantra ajanayann ushasam,

By the truth in their thoughts they brought to birth the Dawn.

The Dawn is the outbreak of the Divine Light on the being emerging out of the Night of Nescience and Ignorance. It is the herald of the glories of knowledge, power and bliss to come. But this Dawn does not appear all of a sudden. Its advent has to be prepared for conditions created in one's being and nature that make it ready for the revelation. The seeker has to open himself systematically to the reign of truth, rejecting the rule of falsehood. His mind and its activity of thinking must be filled with the movements of truth. Truth in thought, truth in feeling, truth in speech, must become normal to his life. It is only then that the Dawn consents to manifest and open the gates of Delight.

सत्या सत्येभिंर्मंहती महद्भिंर्देवी देवेभिर्यंजता यजंत्रैः ।
रुजद्दृळ्हानि दर्दंदुस्रियांणां प्रति गावं उषसं वावशान्त ॥

(RV 7.75.7)

satya satyebhir-mahati mahadbhir-devi devebhir yajata yajatraih,

rujad drlhani dadad-usriyanam prati gava ushasam vavashanta.

True with the gods who are true, Great with the gods who are great, sacrificial Godhead with the gods sacrificial

she breaks open the strong places, she gives of the shining herds; the cows low towards the Dawn.

When Usha, the long-looked for Dawn arrives, she brings with her the luminous truth of the superconscient with which the gods are charged, brings the might and power of the Divine Will that the gods carry with them, receives her share of the soul's offering to the gods. With her light and power of Truth she breaks into the dark recesses of the sub-conscious regions where the radiant hosts of Light are kept hidden and imprisoned by the enemies; the freed lustres troop up with joyous cries.

उ॒त नो॒ गोम॑ती॒रिष॒ आ व॑हा दुहितर्दिवः ।
सा॒कं सूर्य॑स्य र॒श्मिभिः … …

(RV 5.79.8)

uta no gomatir-isha a vaha duhitar divah, sakam suryasya rashmibhih …

Bring to us luminous impulsion's, O daughter of Heaven, along with the rays of the Sun.

Dawn, the Goddess heralding the birth of Light, brings to man not only the illumination of thought, rays of Truth, but she also charges his forces of will and action with the superconscient Light. She makes it possible for both thought and will to be united in illumination so that the pilgrim-soul soars effortlessly on the luminous wings of Knowledge and Power.

दे॒वानां॒ चक्षुः॑ सु॒भगा॒ वह॑न्ती श्वे॒तं नय॑न्ती सु॒दृशी॑कमश्व॑म् ।
उ॒षा अ॑दर्शि र॒श्मिभि॒र्व्य॑क्ता चि॒त्राम॑घा॒ विश्व॒मनु॒ प्रभू॑ता ॥

(RV 7.77.3)

devanam chakshuh subhaga vahanti shvetam nayanti sudrshikam-ashvam,

usha adarshi rashmibhir-vyakta chitramagha vishvamanu prabhuta,

Happy, bringing the Gods' eye of vision, leading the white Horse that has perfect sight, Dawn is seen expressed

entirely by the rays, full of her varied riches, manifesting her birth in all things.

The divine Dawn brings with her an ease and happiness that are causeless; she gives to man the faultless vision of the gods; she urges into action the pure Power of Life which is fully conscious and seeing; she brings with her the varied richness of divine plenty, illumination, intuition, discernment, forces of diverse kinds. When she appears, all springs to a new life.

Delights

ऊर्ध्वा नः सन्तु कोम्या वनानि . . . . ।

Rishi: Agastya (RV 1.171.3)

urdhva nah santu komya vanani,

Upward may our desirable delights be uplifted.

Nothing of life is meant to be rejected. At its origin life is an ebullition of Delight and its fullness it is intended to be a conscious manifestation of the Bliss of God. If man's experience of life through the senses, which are his channels of enjoyment, is mixed, it is because he allows himself to be confined to the low levels of existence dominated and ruled by Ignorance and Ego. He must rise above to the higher levels of consciousness with all his healthy and elevating movements of joy, leaving behind those that drag down his being and keep him tied to the lower grounds. When these desirable delights that nourish his emotional being, promote the cheer of his mind and soul, are so uplifted, life becomes a current of the inviolable Bliss of Existence. His joy ceases to be a personal joy; his delight of life gives delight to all.

Descent

मा नो अति ख्य आ गहि ।

Rishi: Madhuchhandas (RV 1.4.3)

ma no ati khya a gahi,

Show not beyond us, come.

There are several ways in which the Divine responds to the call of the ardent seeker. The response may be direct or it may be indirect. The Divine may reveal itself in flashes of illumination that are beyond the ready understanding of the human mind. This calls for a further effort on the part of the seeker to grasp and assimilate its message, an effort which may or may not be entirely successful. That is why the seer prays to the Divine to come down to him, to his attained level so that he may commune fruitfully with its consciousness, become one with it in his being.

Ascent of the lower is seconded and fulfilled by the descent of the higher.

Disharmony

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥

Rishi: Atreya (RV 5.28.3)

agne shardha mahate saubhagaya tava dyumnany-uttamani santu,

sam jaspatyam suyamam-a krnushva shatruyatam-abhi thishtha mahamsi.

O Flame, put forth thy battling might for a vast enjoyment of bliss, may there be thy highest illumination;

create a will-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers***.***

There is a sea of Bliss underlying this creation of God. But man misses it because of the disharmony in himself. The various parts of his nature – incomplete in themselves are in conflict with each other. The mind labouring in ignorance, the life force struggling against forces that are opposed to its continuance, the physical body constantly worn down by the demands of an unsympathetic mind and life are in disarray. Besides there is the disharmony between his nature and his self. Prakriti, nature, goes her own way ignoring or disobeying the Purusha, self. God Agni, the divine Seer-Will, is prayed to bring the conquering light to establish harmony, to eliminate prevailing forces of darkness and antagonism and make possible an abundant enjoyment.

Divine Doors

वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः ।

Rishi: Ghrtsamada (RV 2.3.5)

vi shrayantam-urviya huyamana dvaro devih suprayana namobhih,

May the divine Doors swing open, wide to our call, easy of approach, with our prostration's of surrender.

When in the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, he is faced with a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, open the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide allowing him to cross into the kingdom of Light.

Divine Sun

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

(RV 1.50.10)

udvayam tamasas-pari jyotish-pashyanta uttaram,

devam devatra suryam-aganma jyotir-uttamam.

Beholding the higher Light beyond the darkness we came to the Divine Sun in the Godhead, to the highest Light of all.

Man is beset with endless obscurities of nature and well nigh lost in the darkness of Ignorance and unconsciousness that surrounds him. But there is in him a soul which refuses to be so imprisoned. It aspires for light, creates openings in its enclosing walls by aspiration and will and pushes in the direction of the spiritual light that is above the prevailing psychological darkness. Following the rays of this supernal light—refusing to be side tracked by other lesser attractions—one arrives ultimately at the glorious Sun of Truth, the Divine Sun of which the physical sun on earth is a material symbol.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥

(RV 1.115.1)

chitram devanam udagad anikam chakshur-mitrasya-varunasya-agneh,

apra dyavaprthivi antariksham surya atma jagatas-tasthushash-cha.

The wonderful face of the Gods has arisen the eye of the Mitra, Varuna and Agni the Sun has filled the Heaven and Earth and the middle space, He, the soul of all that moves and moves not.

Surya is both the highest Light and the highest truth. The light of the physical solar orb seen in the physical form or body of that Divine Sun. To the Vedic rishis there is only one universal Deva of which all other names are alike forms and cosmic aspects. Surya is the symbol of this universal Deva. He is the soul of all that moves and moves not. (1.50.10) Declares Surya to be the highest Light of all, the Surya attained by the rishis. He is the eye of Mitra and Varuna, the gods

of harmony and vastness. The Sun inside us and Sun outside is covered by darkness, the forces of ignorance. When, by the force of tapas, he wakes up destroying the forces of ignorance. He ascends with his seven shining horses or energies to the utter ocean of the higher existence. He leads us to the Truth and Immortality beyond evil and darkness.

Earth

क्षामेव विश्वा भुवनानि यस्मिन् ।

(RV 6.5.2)

kshameva vishva bhuvanani yasmin

In earth are founded all the worlds.

This our creation consists of many planes of existence, and each plane has its own system of worlds. Each plane, *dhama,* is based upon and governed by one particular principle, *tattwa.* Thus there are worlds of Sat, Chit Ananda based upon the truths of Being, Consciousness and Bliss; the world of Mahas based upon Truth-Light; the lower worlds of Anna, Prana, Manas based upon the principles of Matter, Life and Mind. While each world is thus organized around its own truth, all of them are involved in their principles in Earth. For Earth is the foundation of this tier of worlds, *prithvi pajasyam,* and the field of evolution. It is because all of these worlds are so involved in Earth that their evolution here becomes possible. Earth is the base, the centre and the scene of this creative Evolution.

Five Earths

य एकश्चर्षणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥

(RV 1.7.9)

ya ekash-charshaninam vasunam-irajyati, indrah pancha kshitinam.

Indra who alone disposes all actions and possessions of the five planes**.**

Indra the Power of the Divine Mind is the sovereign of the being of man on all its planes of existence. Man is not merely his physical body. Exceeding his physical existence, is his life organization; above that is his mental consciousness; higher are the realms of the light of Knowledge and still above are the regions of blissful Transcendent, the *parardha.* Movements on all these five planes of being, the five Earths of the Veda, are controlled and disposed by Indra.

Seven Ecstasies

दमे॑दमे स॒प्त रत्ना॒ दधा॑नो॒ऽग्निर्होता॒ नि ष॑सादा॒ यजी॑यान् ।

Rishi: Atreya (RV 5.1.5)

dame-dame sapta ratna dadhano-agnirhota nishasada yajiyan,

Upholding in house after house the seven Ecstasies, Agni has taken his seat as the Priest of the offering for the Yajna.

Agni is the great Priest who conducts the Sacrifice the self-offering of man to the Divine and his journey of life from the Earth of material existence to the supreme Heaven of the Eternal Light. The sacrifice is conducted on all the levels of the being, the seven planes or stations constituted of Matter, Life, Mind, Truth—Light, Bliss, Consciousness and Pure Existence. Corresponding to each plane there is a formulation of Delight that underlies it. Agni brings out that Ecstasy and establishes it overtly on each plane, in each body—in each house—in which he is ignited.

Enemy

तपो॑ ष्व॑ग्ने॒ अन्त॑राँ अ॒मित्रा॒न् तपा॒ शंस॒मर॑रुषः॒ पर॑स्य ।
तपो॑ वसो चिकितानो अ॒चित्ता॒न् ... ॥

Rishi: Kata Vaishvamitra (RV 3.18.2)

taposhv-agne antaram amitran tapa shamsam-ararushah parasya,

tapo vaso chikitano achittan....

O Agni, wholly consume our inner foes, consume the self-expression of the enemy who would war against us.

O lord of the riches, conscious in knowledge, consume the powers of ignorance,

The enemy is not only outside, but also and more – within ourselves. All that moves us away from Truth, from Right, from Beauty—all such desires, thoughts, passions, inclinations are the inner foes. They have lodged themselves at all levels of our being, some articulate, some still not active, mute, but yet potent. They shall not be allowed to express themselves, find speech. But mere suppression is not enough. They bide their hour when we are not vigilant enough, not conscious enough. They should be burnt out at their roots. Agni, the Flame of aspiration, force of Divine Will effects this for the seeker who kindles him ablaze in himself. In the growing extension of his light of knowledge, the lower forces of ignorance and falsehood are consumed.

Equal Look on all

पु॒रु॒त्रा हि स॒दृङ्ङसि॒ विशो॒ विश्वा॒ अनु॑ प्र॒भुः ।

Rishi: Virupa Angirasa (RV 8.43.21)

purutra hi sadrngngasi visho vishva anu prabhuh,

Thou art the lord who looks with equal eyes on all the peoples in many lands***.***

All in the universe is a manifestation of the Divine Being. Each form is a self-projection, each movement a self-casting of the Lord. Whatever their stages of development, the levels of manifestation they occupy, all are equally divine in their essential truth and are so regarded by the Divine and should be so regarded and felt by one who aspires to embody the Divine Consciousness. Before the Divine there are no high and low; no chosen or rejected, all are equal formulations of the One, each striving to manifest one ray of the multiple splendour.

Evil Thoughts

मा नः समस्य दूढ्यः परिद्वेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥

Rishi: Virupa Angirasa (RV 8.75.9)

ma nah samasya dudhyah paridveshaso amhatih, urmir-na navama vadhit.

Let not calamity from every evil-thought hostile around smite us, like a billow smites a ship.

Thought has a force, especially when it is backed up by persistence and intensity. It is a condensed formation of vibrations which goes forth in the atmosphere carrying the impulses for good or evil as charged at its source. It tends to effectuate itself unless it is met by counter-formations in its course and neutralized. Thoughts of evil-minded beings whether human or non-human—are particularly dangerous because they receive ready support and backing from the established and reigning forces of Ignorance and Falsehood in the general environment. They can be effectively countered by invoking the aid of benevolent Powers in the cosmos, the Gods who are the hosts of Light and Truth.

Expansion

अग्ने ....समिषो दिदीहि नः । वयांसि जिन्व बृहतश्च जागृव ....॥

Rishi: Vishvamitra (RV 3.3.7)

agne... samisho didihi nah, vayamsi jinva brhatash-cha jagrva...

O Agni, Illumine our impulsions, animate in us the expanding powers of the vast, O wakeful flame.

Man is normally shut in the small rounds of his own sense-bound, ego-ridden life. And because of this self-limitation, he cannot freely meet the contacts of the larger life around; he suffers. The only way out is to learn to enlarge oneself, broaden the vision of the mind, extend the range of the emotions of the heart, expand the sphere of physical interests and movements. Thereby there is a freer interchange with universal Nature and the being is better able to meet and master the external contacts, harmonizing itself with subtler movements in the universal atmosphere. To this end is invoked the flame of Aspiration and Will in order that the impulsions may be enlightened, tendencies and movements and powers of enlargement may be quickened.

Falsehood

के धा॒सिम॑ग्ने अनृ॑तस्य पान्ति॒ क आस॑तो॒ वच॑सः सन्ति गो॒पाः ।

Rishi: Atreya   (RV 5.12.4)

ke dhasim-agne anrtasya panti ka asato vachasah santi gopah,

Who keep the foundation of the Falsehood, O Fire? Who are the guardians of the untrue word?

Falsehood is not an unsubstantial shadow that recedes at the appearance of Truth. It is a positive formation in this creation and it opposes the advent of Truth, resists its advance. Its foundations extend deep below the layers of sub-conscience, into the abysses of Inconscience. When Agni emerges in his full glory he strikes at the roots of this Falsehood and consumes them with his flames.

So too with the word, the concentrated expression, of untruth which is the enemy of the manifesting Truth. Agni wipes the altar clean of all movements expressive of falsehood.

Felicity

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।

Rishi: Kutsa (RV 1.94.16)

sa tvam-agne saubhagatv-asya vidvanam- asmakam-ayuh pratireha deva

O Agni, God, thou art the Knower of felicity and the increaser here of our life and advancer of our being.

God Agni who burns up all the dross of impurity in man and flames upward in his will to arrive at the Truth, knows the natural felicity of the Divine Existence and its Power to strengthen and increase all life that partakes of its warmth. He uplifts the life of the seeker above the meshes of the lower nature and by imparting to it the higher felicity, extends its span, enlarges and impels him to advance further in the journey to the Spirit.

To advance steadily and without interruption or stoppage, a happy and assured life-energy is indispensable and that is among the gifts of Agni, the leader of the March. *ayuh* means both life and being.

Four out of One

उ॒त त्यं च॑म॒सं नवं॒ त्वष्टु॑र्दे॒वस्य॒ निष्कृ॑तम् । अक॑र्त च॒तुरः॒ पुनः॑ ॥

Rishi: Medhatitih (RV 1.20.6)

uta tyam chamasam navam tvashtur devasya nishkrtam, akarta chaturah punah.

And this bowl of Twashtri, new and perfected, you made again into four.

Twashtri, the divine Architect, fashions the material body of man which is to be the base of his development, the first means of his journey to the divine goal. Man builds himself on this foundation in the full figure of his soul, develops his various faculties and powers of expression and embodiment. He seeks the aid of the gods, especially the Ribhus the fashioning powers of Light—in this endeavour. And they proceed to build and shape four bodies out of the original one, e.g. physical body, vital body, mental body, ideal or causal body. These are the four bowls that are made from one so that the sacrificer offers the delight of his existence, the Soma, for the Divinity in the full plenitude of its fourfold formulation.

Fruitful Felicity

अ॒द्या नो॑ देव सवितः प्र॒जाव॑त्सावीः॒ सौभ॑गम् । परा॑ दुः॒ष्वप्न्यं॑ सुव ॥

(RV 5.82.4)

adyo no deva savitah prajavat-savih saubhagam, para duhshvapnyam suva.

Today, O Divine Producer, send forth on us fruitful felicity, dismiss what belongs to the evil dream.

The Delight that flows from Bhaga, the Divine creator who is also the Enjoyer of the creation, is not the self-contained, self-confined Bliss of the Immutable. It is a Delight that creates; all creation, in fact, is produced, *jana,* by the Ananda that is dynamic. This Felicity is fruitful of all that is true, right and good. As Bhaga floods man with this characteristic Delight, what belongs to the life of Ignorance, its brood of wrong, falsehood and evil, is displaced by the happier elements of a blossoming creation of Truth.

The Divine Joy is a force for progressive evolution; human pleasure, generally, is an element of arrestation, it confines us in the life of Ignorance.

विश्वा॑नि देव सवितर्दुरि॒तानि॒ परा॑ सुव । यद्भ॒द्रं तन्न॒ आ सु॑व ॥

(RV 5.82. 5)

vishvani deva savitar-duritani para suva, yad-bhadram tanna a suva

All evils, O divine Producer, dismiss; what is good, that send forth on us.

Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss of the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.

ﮦ

Ganapati

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥

Rishi: Ghrtsamada (RV 2.23.1)

gananam tva ganapatim havamahe kavim kavinam upama shravastamam,

jyeshtharajam brahmanam brahmanaspata a nah shrnvantu utibhih sida sadanam.

The leader of the host of mantras we invoke thee a superb poet among poets, who causes the hearing of divine inspiration. The leader, the lord of chants, may he hear us and may he manifest himself in us with his protections

In the Veda the three deities Brahma, Brhaspati and Brahmanaspati denote one Deity. This deity is also the popular elephant-faced God worshipped in the Puranas whose tusk is in the form of the sacred syllable OM or AUM. He appears in the Tantra Yoga in the form of Ganapati, presiding deity over the *paraavaak*, the speech supreme with his abode in the muladhara chakra, subtle body of every human. In the Veda Brahma stands for the Potent Word, mantra. Brahmanaspati is thus the Lord of the mantras. When the mantra is recited by a proper person, it enters our subtle bodies and releases the concealed forces and leads them upwards in manifestation. He is called in the Puranaas as Vigneswara or the Lord of obstacles. Physical obstacles are caused in our tasks because of our conflicting thoughts and desires. All problems of existence are problems of harmony. Ganapati places the appropriate mantra in the subtle body using his tusk skillfully and the power of the mantra removes the inharmony, the cause of the obstacle. Hence Ganapati is said to manifest in our subtle bodies with his protections *uutibhih.* The same idea is there in other mantras such as (1.40.1) "he is prayed to become awake". The mantra is popularly used in the beginning of many rituals even today.

Gana in this mantra means a group or host. He is the leader of the host of the mantras. His power enables us to hear the voice of divine inspiration in our hearts. He is called a superb kavi because kavi is not a mere poet but the originator of all actions, both in the macrocosm and microcosm. When he hears us, his action for us automatically follows.

Gayatri

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

Rishi: Vishvamitra (RV 3.62.10)

tat savitur-varenyam bhargo devasya dhimahi, dhiyo yo nah prachodayat

On the excellent splendour of the Lord Savitr, we meditate. May he activate our thought.

The Sun, Savitr, is not the physical sun we see in the skies, but the supreme Effulgence in the highest firmament above, beyond the lower triple creation. The physical sun is indeed taken as the image of the Truth-Sun, the Centre of all Knowledge and radiating Power. It is the radiance issuing from the Supreme Source in which is massed all the creative movement of the Uncreated that is the ultimate root of all movements in the creation. Let that Light motivate and energise our thought-movements, says the Rishi.

In the Vedic times, the worship of murthies or idols seem to be absent. In the later times, Savitr was represented as a Goddess, sometimes with one face, sometimes with six faces sitting on a lotus or standing on the waters, the standard symbol of Divine energies. One pair of her hands have conch *shankha* and the wheel chakra symbolising the creation by the word. The second pair carries the mace and the axe representing her forces to battle the demons. In another pair, she carries the bowl of madhu, the wine of delight, ananda, the secret of creation. Another pair display her benediction to all her devotees.

Gods

नृपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वीः ।

(RV 3.4.5)

nrpeshaso vidatheshu pra jata abhimam yajnam vi charanta purvih,

Wearing the forms of gods many powers born in the finding of knowledge move abroad to this sacrifice.

As the seeker opens up successive layers of his consciousness to the Light and Knowledge in the deeper and higher levels of existence, many of his latent faculties are awakened, formed and set into activity by the appropriate presiding Powers. The gods are born in him, Mitra the god of love and harmony; Varuna of vastness and purity; Indra of luminous intelligence, and others manifest and gather to partake of the choicest offering of the sacrifice—Soma, the delight of life-experience.

God and Man

वेदा मे देव ऋतुपा ऋतूनां नाहं ...।

5.12.3)

veda me deva rtupa rtunam naham

The God who is the guardian of the order and laws of the Truths knows me, but I know him not.

Man imagines in the pride of his intellect that he knows or can know all with his mind. But he hardly knows himself; except his surface nature, he knows precious little of the truth that lies behind. He knows only a fraction of himself. So too he knows very little of the universe around, the processes and movements of Nature, the origins of its phenomena, the order of the cosmos, the Powers that rule and work the organization—the gods. Man does not know the Godhead that presides over the evolution of his world and conducts it according to the imperatives of the Divine Truth. But God knows him, in fact He has moulded him all along and He it is who shapes his course of development. If only man becomes conscious of this relation and learns to participate knowingly in this

effort, his life would become an ordered journey from light to light, from joy to joy.

Growth of the Gods

यस्य॑ प्र॒याण॒मन्व॒न्य इद्य॒युर्दे॒वा दे॒वस्य॑ महि॒मान॒मोज॑सा ।

(RV 5.81.3)

yasya prayanam-anvanya idyayur-deva devasya mahimanam-ojasa,

In the wake of his march, the other gods also reach by his force to the greatness of the Divinity.

Surya, the Divine Sun of Truth, illumines various parts of the being of the seeker as he lays himself open to the rays of his revealing Light. As more and more of his being comes under the occupation of and energizing by this Light and Truth, the various faculties and potentialities in him are activised and gather force. These gods take shape and increase in him, growing towards their several perfection in the ultimate Godhead.

Guest

स दर्शतश्रीरतिथिर्गृहेगृहे वनेवने शिश्रिये तक्ववीरिव ।
जनंजनं जन्यो नाति मन्यते विश आ क्षेति विश्यो विशंविशम् ॥

Rishi: Arunah (RV 10.91.2)

sa darshatashrir-atithir-grhegrhe vane-vane shishriye takvaviriva,

janam-janam janyo nati manyate visha a ksheti vishyo vishamvisham.

In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples; universal, he dwells in all and in man and man.

The Divine is not seated somewhere beyond, above this creation, requiring the seeker to leave the world if he is to find Him. The Divine is here in the universe, the Divine is in the heart of each man. Having created form, says the Upanishad, He entered into it and took His lodging in it. Thus He is in the heart of every being, in house and house. No form, no creature is too small or too mean for this Guest of shining glory. He regards every mansion as His habitation and dwells in His sacred chamber awaiting the hour when man, the master of the house, Yajamana, would wake up to the Presence and bring his life-offering for His acceptance.

Heart's Work

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।

Rishi: Atreya (RV 5.4.10)

yas-tva hrda kirina manyamano- amartyam martyo johavimi,

I meditate on thee with a heart that does the work and Mortal, I call to the Immortal.

It is not enough to think of the Divine, to dwell upon the Idea of the Divine and develop the theme in the Mind. The heart too must participate in the Quest. It must pour out its feelings and emotions, must consecrate its movements to the Divine. In the heart is the core of the being and there must form and grow the central self-giving to the Divine. The meditation in the mind must be backed up by the aspiration and its incessant affirmation in the heart. Only so can the call of the man, the mortal, reach the Immortal One.

Hostile Forces

पुरुद्रुहो हि क्षितयो जनानां प्रति प्रतीचीर्दहतादरातीः ।

(RV 3.18.1)

purudruho hi kshitayo jananam prati pratichir-dahatad-aratih

These worlds of beings born are full of harm; burn to ashes the hostile forces that come against us.

In this universe that we inhabit, what we see with our physical eyes is not all. Behind and above the seen are things that are unseen. And among these many unseen elements are forces for evil and the beings that embody or preside over these are the hostiles mentioned in occult science under different names. They are ranged against the Divine and work against all that leads to or expresses the Divine. These are the agents of Darkness combating the hosts of Light. They operate either directly in the universe or through the instrumentation of human beings who have some affinity to them or due to some weakness are easily possessed and driven by them. God Agni burns them to ashes when he is kindled ablaze. Even physically, the lightning of incense or camphor drives away the presence of these hostile spirits.

...अरातयो नि दधुर्मर्त्येषु ।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥

(R.V. 5.2.6)

. . . . .aratayo ni dadhur-martyeshu,

brahmani-atrerava tam srjantu ninditaro nindyaso bhavantu.

The hostile powers have veiled the king within mortals, let the wisdom-words of Atri release him, let the binders themselves become the bound***.***

These hostile forces are not swarming in the outside environments alone. They enter and lodge themselves in the being of man as well. Wrong thoughts, ugly feelings and tendencies, passions, obscurities of nature—all these attract the corresponding forces, act as windows through which they can enter and build themselves a home in man. They crowd in and push behind the veil of their activities the divine Guest, the true monarch of the nine-gated city of the body of

man. It is by the potent Word of Knowledge that these veils are pierced and the enclosures are themselves engulfed.

यज्ञैरिषूः संनमंमानो अग्ने वाचा शल्याँ अशनिंभिर्दिहानः ।
ताभिंर्विध्य हृदंये यातुधानांन् प्रतीचो बाहून् प्रतिं भङ्ध्येषाम् ॥

(RV 10.87.4)

yajnair-ishuh sam-namamano agne vacha shalyan ashanibhir-dihanah,

tabhir-vidhya hrdaye yatudhanan praticho bahun prati bhangdhyesham.

Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts, pierce with these in their hearts the Demon sorcerers who confront us; break their arms.

There are evil spirits abroad on the look-out for victims. They are opposed to the godward advance of man and always seek to deprive him of the means by which he advances. They may act directly or through accommodating human agencies. RV (10.87.16) declares that they draw the physical energies and leave the body exhausted and dry. They sap the vital force and strike at the mental faculties making them dull. They rob man of the yield of Aditi, the light of soul- forming knowledge in the mind. God Agni is invoked to direct his burning wrath on this dangerous enemy.

In addition to his own irresistible strength, Agni uses the striking force offered for his instrumentation by man. The consecrated energies and delights offered by the best in the sacrificer, the inspired words packed with the power of spiritual askesis of the seer provide him with ready means. Note the symbolism of the arrows and javelins of Agni.

Of course some moderns scoff at the belief in the existence of these evil spirits. Our belief in the existence of powers that are helpful to man implies the existence of these inimical spirits.

Hundred Winters

वेषि॑ रा॒यो वि या॑सि दु॒च्छुना॒ मदे॑म श॒तहि॑माः सु॒वीराः॑ ।

Rishi: Bharadwaja (RV 6.12.6)

veshi rayo vi yasi duchchhuna madema shatahimah suvirah,

May we revel in the raptures strong with the strength of the Heroes, living a hundred winters.

Life, especially human life, is a god-given opportunity and one must make the most of it. The life-span must be fully extended and the maximum experience derived from it for the evolution of the soul. The wider and the richer the experience, the more the soul develops in the scale of its upward progress. Life yields its sap of delight to one who pursues this object consciously and incessantly. But not every one can contain this *rasa,* the intense joy of life-experience. One needs to have a strong system *adhara* to bear and hold this Soma for the Lord of one's existence. This strength comes from discipline, conservation, purification and enlargement of consciousness.

Joy of existence, strength of heroism, amplitude of life are the marks of full manhood.

Ila

जु॒षस्वा॑ग्न॒ इळ॑या स॒जोषा॒ यत॑मानो र॒श्मिभि॒ः सूर्य॑स्य ।

Rishi: Atreya (RV 5.4.4)

jushasv-agna Ilaya sajosha yatamano rashmibhih suryasya,

Of one mind with the Goddess of revelation, take pleasure in us, O Fire, labouring, with the rays of the Sun.

Ila is the Goddess of Truth-Vision. She opens the sight to the Truth and brings before it revelation of the Truth-Consciousness. Agni, the Seer-Will, is prayed to, to become one with this Power that unveils the glories of the Superconscient, work in the light of the illumination of the Supreme Truth and take joy in establishing these states in the aspiring human being.

Immortal in Mortals

अजी॑जनो अमृ॒त॒ मर्त्ये॒ष्वाँ ऋ॒तस्य॒ धर्म॑न्नमृत॑स्य चारु॑णः ।

Rishi: Several rishis (RV 9.110.4)

ajijano amrta marteshvan rtasya dharmann-amrtasya charunah

O Immortal, thou art born in mortals in the Law of the Truth, of Immortality, of Beauty.

Soma, the Lord of Delight, manifests in man only when the necessary conditions are ready. The unbaked jar of the human system has to be burnt in the fire of *tapasya,* exposed to the light and workings of the Truth, cultured grade by grade in processes that eliminate the elements of ignorance, falsehood, evil and death and at the same time build up the harmonies of Good and Beauty, activate and strengthen the forces that lead towards the goal of Immortality.

Impediments

द्विषो अंहांसि दुरिता तरेम ता तरेम तवावसा तरेम ।

Rishi: Bharadwaja (RV 6.2.11)

dvisho amhamsi durita tarema ta tarema tavavasa tarema,

Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass through them safe, in thy keeping.

The journey of the soul is a battle and an adventure. In his ascent from Ignorance to Knowledge, from Darkness to Light, from Death to Immortality, man is faced with many obstructions and oppositions from the agents of the nether powers who hold the world in their sway. These enemies are external and internal. They may be hostile spirits, obstructive forces—embodied or unembodied—who block the way and seek to turn back the pilgrim of the Spirit. There are also enemies within: the various movements of mind, emotions, desires etc., which deviate from the truth, cast the shadow of untruth and cause many a faulty step. Man stumbles and the accumulated result of these departures from the Right and the True is *sin,* the load of wrong *samskaras,* habits and tendencies, that precipitate further falls.

Apart from one's own vigilance and sincerity, protection and guidance from the Divine are indispensable for safety across this razor-sharp path.

Indra

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः । प्रावो वाजेषु वाजिनम् ।

Rishi: Madhuchhandas (RV 1.4.8)

asya pitva shatakrato ghano vrtranam abhavah, pravo vajeshu vajinam.

When thou hast drunk of this, O thou of hundred activities, thou becomest a slayer of the coverers and protectest the rich mind in its riches.

Indra is the Lord of the divine Mind, master of illumined mentality, effectuating and fulfilling the varied energies active in the mind. When he is offered the sap of the delight of existence by man and he accepts it, he grows strong in man and destroys the enemies of his progress obstructing the free workings of thought, the foes who cover and withhold the felicities that rightfully belong to him, the Vritra and his host. Indra also showers the riches of illumined mind on man and guards for him these riches and those that have been recovered from the cursed besiegers.

[In (1.4.8) and (1.4.9), the word Vaja occurs thrice and Vaji occurs twice; Sri Aurobindo translates all of them as riches or plenitude where as others like Sayana give three widely different meanings of 'battle', 'strength', and 'food']

Infinite and Finite

देव॒ दितिं॑ च॒ रास्वादि॑तिमुरुष्य ।

Rishi: Vamadeva (RV 4.2.11)

deva ditim cha rasva-aditim-urushya

O Godhead, lavish the finite and guard for us the infinite**.**

The Reality to be attained is infinite, beyond the grasp of the little mind of man. In whichever way he seeks to touch it, it escapes. Mind and space fall back from it unattaining. It is only the Supreme Grace that has to help the seeker to realize the Divine, that can secure for him the infinities of the Spirit.

And not that alone. In his zeal to reach the Infinite, man cannot give up the finite which also—and equally—is the Divine. This world of phenomena is not to be rejected. It is a self-creation of the Divine and meant to be fully possessed and lived in the amplitude of knowledge, power and joy. This abundance of Earth is also in the giving of the Divine who is truly its sole Lord.

Both the finite and the infinite are intended to be embodied in man.

Intuition

अयं केतों हृदा आ विचंष्टे ।
स स्मां कृणोति केतुमा नक्तं चिद्दूर आ सते ।

Rishi: Shunahshepa (RV 1.24.12, 5.7.4)

ayam keto hrda a vichashte

sa sma krnoti ketum-a naktam chid-dura a sate,

An intuition in the heart sees that truth.

Yea, he creates the light of intuition even for one who is far off in the night.

The truth of things cannot be found by the logical intellect of the mind which is an imperfect groping instrument. It can be perceived, however, by intuition, a faculty that grasps the truth without effort; it is in fact an arrow of truth that strikes the human consciousness. It works in the mind, but with a handicap; the intellect seizes the flash of intuition and colours it with its own movements and in the process its infallibility is lost. But when the intuition dawns in the heart, it is more direct; for the heart is the chamber of the soul—a portion of the Divine—and there is less possibility of interference by foreign elements.

The intuition in the heart sees the truth as it is. This intuition that illumines and reveals is not a product of human labour. It is a gift of God Agni, the flame of illumination that lights up the ill-lit corridors of the being and awakens the faculty of intuition in the consciousness that is surrendered to its workings.

Joy with Peace

आ त्वा विशन्त्वाशवः सोमास इन्द्र गिर्वणः । शं ते सन्तु प्रचेतसे ॥

Rishi: Madhuchhandas (RV 1.5.7)

a tva vishantv-ashavah somasa indra girvanah, sham te santu prachetase.

May the fiery Soma-juices enter into thee, O Indra, thou who hast delight in the Word; May there be peace to thee in thy Forward-acting awareness.

May the flowings of the purified, intense delights of life reach Indra, the Lord of the Mind. He takes joy in the consecrated Word that rises on the crest of the wave of the heart's yearning bliss. Let there be, however, peace unto him. Let not excitement and disturbance enter in the wake of the rush of vitality and joy; may the delight-nourished Power in the mind act in full possession of calm and awareness.

The Delight shall not be spilled. It shall not be merely contained either. It is to be put out in a movement of effective action proceeding from a calm, wakeful, poised consciousness.

Knowledge

चित्ति॒मचि॑त्तिं चिनव॒द्वि वि॒द्वान् पृ॒ष्ठेव॑ वी॒ता वृ॑जि॒ना च॒ मर्ता॑न् ।

Rishi: Vamadeva (RV 4.2.11)

chittim-achittim chinavad vi vidvan prshteva vita vrjina cha martan,

Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals.

He who would know the Truth should constantly discriminate between the real and the unreal, between oneness and division, between what leads to the Truth and what pushes away from it. When one so discriminates and follows only the ways of Knowledge, his path is straight, wide, open and free. But if one were to choose the ways of Ignorance, his path becomes crooked, devious, narrow and imprisoning.

To increase one's consciousness is to grow in Knowledge; to persist in unconsciousness and sink into it is to wallow in ignorance. One is the royal road to liberation, the other is the way to stay in captivity.

Lakshmi or Shree

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥

(RV Khila 1.6.2)

tam ma avaha jatavedo lakshmim-anapagaminim

yasyam hiranyam vindeyam gamashvam purushan-aham

O Jataveda, make me feel the presence of Lakshmi who will stay here for ever,

Who will bestow on me golden Light, Knowledge ***go,*** vital energy ***ashva,*** and the courage.

Lakshmi is not merely the goddess of wealth, she is the mistress of all types of wealth, all virtues, goodness, beauty, psychological and physical perfection's in our body. Jataveda is a popular name for Agni, meaning knower of all things born, in particular the knower of the subtle being and the past history of every human being. Only he can bring to our presence the goddess Lakshmi or Shree who bestows on us all the types of wealth. Some scholars interpret the words literally and declare that this verse means "bring us Lakshmi who will give us cattle, horses and servants". This implies a very low opinion of the rishi, composer of the verse. In the Veda, *gaam* symbolizes always knowledge. Each cow is a symbol of a distinct type of knowledge. Horse (ashva) is the symbol of the pranic energy needed for executing our tasks. Purusha means the courage needed to solve all problems in life. It can also mean the soul, i.e. the prayer is for Lakshmi to activate our soul forces which are covered by a veil of ignorance.

Law

देवा देवानामनु हि व्रता गुः ।

deva devanam-anu hi vrata guh

The gods move according to the law of the workings of the gods.

Even the Gods observe a law and that law is the law of Truth. For the Gods are themselves born of Truth, grow in Truth and live in Truth. They are emanated from the vast Being of the Supreme to carry out its Truth-Will in the manifestation. They uphold and follow the workings of this Will, its law of effectuation. They are both the guardians and the functionaries of this Law.

Lotus of the Head

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥

(RV 6.16.13)

tvam-agne pushkarad-adhy-atharva niramanthata,murdhno vishvasya vaghatah.

O Fire, Atharwan churned thee out from the Lotus of the head of every chanting sage.

Of him who has found the word of Truth and who voices it in his speech, the highest centre in the head, i.e. Mind, is activated and opened to the workings of the Higher Consciousness. There gather all his articulate movements of thought and feeling, aspiration and enlightenment and from their stress is born Agni, the flaming Seer-Will who takes charge of the journey to the Divine Goal.

Magic

न तस्य॑ मा॒यया॑ च॒न रि॒पुरी॑शीत॒ मर्त्यः॑ ।
यो अ॒ग्नये॑ द॒दाश॑ ह॒व्यदा॑तिभिः ॥

(RV 8.23.15)

na tasya mayaya chana ripur-ishita martyah,

yo agnaye dadasha havyadatibhih.

Not even by magic can the mortal foe master the man

Who offers himself to the Fire with his gifts of oblation.

It is possible to harm in many ways, open and secret, human and non-human. By pressing into service the aid of supraphysical entities in the universe one can affect another adversely. By various means such as incantations, nefarious procedures known as black magic and similar processes evil can be directed to strike at the unwary victim. There is, however, one effective safeguard against such unexpected and behind-the- scenes attacks. And that is to offer oneself, with all that one has, to God Agni who *knows* all that is born, *jatavedas.* Once one entrusts oneself unto him there is no danger from any quarter, known or unknown.

Mahi

एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ।

(RV 1.8.8)

eva hy-asya sunrta virapshi gomati mahi, pakva shakha na dashushe.

Thus Mahi for Indra full of rays, over-flowing in her abundance, in her nature a happy truth, becomes as if a ripe branch for the giver of the sacrifice.

Mahi is the Goddess of the Vast World. She brings to the awakened and purified mind not only the World of Truth but also the largeness of the Truth characteristic of its natural being on its own plane. She is replete with the illuminations of Truth, bursting in her opulence, and bears the Truth that is auspicious. She makes herself accessible in all her abundance to him who gives himself and his all to the Divine.

Mantra

एषः वः स्तोमो मरुतो नमस्वान् हृदा तष्टो मनसा धायि देवाः ।

(RV 1.171.2)

eshah vah stomo maruto namasvan hrda tashto manasa dhayi devah,

Lo, the hymn of your affirmation, O Maruts, it is fraught with my obeisance, it was framed by the heart, it was established by the mind, O ye Gods.

Mantra is the Word that expresses a truth, Stoma the Word that confirms and establishes it. This Word of affirmation must be voiced with an utter surrender of the whole being, an attitude that is symbolically expressed by the outer act of obeisance.

This World is not constructed by the intellect or composed by any poetic faculty. It is a Word that slowly gathers and forms in the heart, the chamber of the soul, without mention and then emerges into the mind when it is silently cogitated upon and allowed to take rounded shape in the language of the mind.

Marriage of Surya with Soma

चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥

(RV 10.85.7, 10.85.36)

chittira upabarhanam chakshura abhyanjanam,

dyaur-bhumih kosham asid yadayat surya patim.

grbhnami te saubhagatvaya hastam maya patya jaradashtir-yathasah,

bhago aryama savita purandhir mahyam tvadur-garhapatyaya devah.

Thought was the pillow and sight the collyrium of the eyes

Heaven and earth, her treasure-box when Surya went to her spouse;

I take thy hand for perfect enjoyment, that, with me, thy husband Thou may attain old age Bhaga, Aryama, Savitr and Purandhi have given me thee to be my home's mistress.

These two verses are from the hymn 10.85 of 47 verses which describes the marriage of Surya with Soma. The symbolism of the entire hymn is too strong to be missed. Surya stands for the illumined Knowledge and Soma for the Delight Existence. Even though commoners regard Knowledge and Delight as quite far from each other, Rig Veda proposes their union. All the human marriages are counter parts of this divine union.

The verse 36 quoted above is still used in Hindu marriages as part of the marriage vow spoken by the bridegroom to the bride.

The adoration of Soma is in the first five verses. 10.85.3 clearly states that Soma is not a mere herb and the Soma known to men of knowledge none ever drank. The next five describe Surya. The remaining verses deal with the wedding procession and the blessing of the couple.

Verse 7 describes the symbolism of the bride. For Knowledge, the pillow can only be thought and the divine vision is the unguent of the eyes which makes the thing seen clear. Both Heaven and earth are the treasure boxes where Knowledge keeps her treasure.

The verse 8, not quoted here, declares that Agni, the God of aspiration is the leader of the procession, Yajna. The twins, Ashwins who bestow the perfect health of body and mind are the brides men of Surya. Surya's mind is her chariot. The hymns or suktas are the cross bars of the chariot pole. The Rik and saman mantras are the two steers. The path is the sky.

Maya

मा॒या॒विनो॑ ममिरे अस्य मा॒यया॑ ।

(RV 9.83.3)

mayavino mamire asya mayaya

The Masters of Maya shaped all by His Maya.

Maya is a Power of Knowledge, for knowledge—not a power of falsehood. It is the self-power of the Godhead—*devatma shakti*—working to bring out and manifest the marvels of the Infinite in terms of the finite. The gods who preside over its formations shape things by the force and intelligence of this Maya which is inseparable from the Lord creator.

Mystery

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः । ....वक्त्वानि ...।

(RV 6.9.2)

naham tantum na vi janamy-otum na yam vayanti samare- atamanah ; .. vaktvani..

I know not the woof, I know not the warp, not what is this web that they weave moving to and fro in the field of this motion and labour. These are secrets that must be told.

In spite of all the laboured knowledge vaunted by the reasoning mind of man, there is much that is still to be known in and about the creation of which he is a part. This universe is not a chance formation, a product of some giant caprice. It is a carefully woven pattern of manifestation, dynamic with movement and purposive effort. All is a working out of a Truth-Idea, on the lines pre-visioned in that Truth-Consciousness, *ritam.* The secrets of this cosmos, the why, how and where, are still to be unveiled. See also (1.170.1) under Reality.

Occult

न वां निण्यान्यचिते अभूवन् ।

(RV 7.61.5)

na vam ninyany- achite abhuvan

The truths occult exist not for the mind of the ignorant.

The world that we live in and see around us is not the whole of the universe. Things, forms, events are not entirely what they appear to be. Behind the seen there is much that is unseen; looming over the patent is the occult. Physical Nature is only a front behind which there is a whole world or series of worlds, each less gross and more subtle than the others, a vast organization with its own laws, process and movements. In fact what happens on the material plane is a result of workings on these other, occult planes of existence. But this occult side of life is not open to the physical eye blinded by ignorance. One has to awake in knowledge, develop the inner vision, before one comes to know the truths of the occult order of things.

Occult Unity

यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये न वयमस्य विद्म ।

(RV 10.12.8)

yasmin-deva manmani sancharanty- apichye na vayam-asya vidma,

The thought in which the Gods meet together, when it is occult we know not of it.

To the human mind, multiplicity, division is the obvious truth of life; even the gods, the powers that preside over their respective spheres in the cosmos, are separate from each other, each zealously guarding his own domain. But that is not the whole truth. Behind diversity there is an underlying unity. A oneness bases all multiplicity, oneness is its heart, oneness its summit. The gods too converge in a oneness in the Home of Truth where each realizes himself to be a ray, an emanation of the One creative Godhead. But this Truth-Consciousness in which all recover this unity is beyond the reach of the human mind labouring in Ignorance. It can know of it only when it reveals itself directly or indirectly through reflection, veiled projection and other ways.

Offering shaped by Heart

आ तें अग्न ऋचा हविर्हृदा तष्टं भंरामसि ।

(RV 6.16.47)

a te agna rcha havir-hrda tashtam bharamasi,

We bring to thee by the illumining word an offering that is shaped by the heart, O Fire

Consecration, offering of oneself in all movements of the being, is a capital way of fruitful approach to the Divine. To have an intention in the mind to offer, even a mental conviction of its necessity, is not enough. One has to work out the intention in the consciousness, dig it deep in the heart and from there orientate and shape one's life-movements in that direction. After organizing the consecration in the being in this manner, it is to be given a clear, dynamic expression in life. For this expression confirms the consecration and makes it a force—not only in one's own existence but in that of others as well.

One and Many

दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद्विषुरूपा भवाति ।

(RV 10.12.6)

durmantv-atra-amrtasya nama salakshma yad-vishurupa bhavati

Hard to seize by the mind in this world is the name of the immortal because he puts on features and becomes divergent forms.

The ultimate is Reality is One, absolute, indeterminable. The same Reality is here in the Universe, the One manifest in and as the Many, unity spread out in diversity, the Indeterminable determining itself, the Formless putting on forms. But the mind which is lost in the multiplicity is unable to seize the clue to this phenomenon, incapable of knowing the truth of the underlying and indwelling oneness. A higher Light or a deeper vision of the soul has to aid the mind to perceive this fact of manifestation.

Ordered Energies

वि होत्रा॑ दधे वयुना॒विदेक॒ इत् ।

(RV 5.81.1)

vi hotra dadhe vayunavid-eka it,

Knowing all phenomena he orders, sole, the Energies of the sacrifice,

The Lord of Truth to whom the seeker surrenders himself and opens out in all his being, knows all the movements in the cosmos and the individual, their cause, their course, their goal. With his comprehensive knowledge, this supreme Master of the being regulates and marshals all the energies, the powers that are active and set active in the seeker. And these energies are many—as many as seven corresponding to the seven planes of his being governed by the seven Principles of Existence: Matter, Life, Mind, the Truth-Mind or the Supermind, Bliss, Consciousness-Will, Being. All these energies are dynamised and organized so as to best further and fulfill the transmutation of the human into the Divine.

Parents Made Young

युवा॑ना पि॒तरा॒ पुन॑: स॒त्यम॑न्त्रा ऋजू॒यव॑: । ऋ॒भवो॑ वि॒ष्ट्य॑क्रत ॥

(RV 1.20.4)

yuvana pitara punah satyamantra rjuyavah, rbhavo vishty-akrata.

The Ribhus, the truth-thoughted, desirous of the straight path, made young again the parents by their pervading (the mind and body).

Heaven and Earth are the Parents of man, the evolving being. The Earth symbolising his gross physical body and its consciousness and the Heaven standing for his mind and mentality are the two ends of his normal existence. They are time-worn and become old. The Ribhus, Powers of illumination, artisans of immortality, bring in streams of Truth from above and pervade the mind and body of man with their rejuvenating currents, making them fresh and young again. Bearers of Truth in their workings, they seek the straight course and go wherever it is prepared and ready.

Peace

यच्छा॑ नः॒ शर्म॑ दीर्घ॒श्रुत् ।

(RV 7.16.8)

yachchha nah sharma dirghashrut

Give to us the peace that hears the Truth from afar.

"Eternity speaks, none understands its word" observes Sri Aurobindo in Savitri. Man is so much lost in the clamour, bustle and din of his desires, ego-movements, aimless thoughts and mechanical drives, that he can hardly hear the intimations of the Higher Truth. What he listens to is mostly his own voice, in fact the many voices of his several personalities. The saving word cannot get to him in this medley of noises. Man needs to find his poise in Peace if he would hear the voice of Truth. And this Peace is much more and other than the quiet or the calm that can be eaten by human will. These can be disturbed by contrary vibrations. But not so the solid Peace that is in the giving of Agni. It is ever undisturbed and always open to the harmonies of the Spirit.

शर्म॑न्त्स्याम॒ तव॑ स॒प्रथ॑स्त॒मे ।

(RV 1.94.13)

sharmant-syama tava saprathas-tame,

Under thy very wide peace, may we dwell.

Human joy and delight bring excitement in their wake and this in turn gives rise to reaction. The Divine Beatitude, on the contrary, has an inviolable Peace with it. This Peace is not confined to the individual to whom it is vouchsafed but it spreads out far and wide. Anyone coming in the atmosphere of the person breaths that Peace.

May that Peace of Divine Beatitude be our permanent dwelling, says the seer. Not a passing experience, not a temporary phase terminable at the first impact of contrary forces, but a secure home of felicity.

Peace Threefold

वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिवरूथेन पाहि ।

(RV 5.4.8)

vayam deveshu sukrtah syama sharmana nas-tri-varuthena pahi

May we be good doers before the gods, Protect us with a triple armour of peace.

Before one can get peace one must be in a state that can receive and hold peace. That is not possible if the being is restless or in a chaotic state of vibrations, the inevitable result of every movement of falsehood and wrong-doing. Therefore there has to be a willed turning to be the truth and the right, in body, in life-activity, in mind. Only when the being is established in this harmony, can the peace of God descend on man and act as a protective covering against all disturbing attacks from the hostile elements. And this peace is three-fold: peace in the physical body enabling it to withstand pressures of all kinds and avert accidents; peace in the vital body (the life-organism) building up a strong nervous envelope capable of resisting attacks of illness and other kinds; peace in the mind enabling the mental faculties to function aright and guarding it from invasions of malevolent nature.

Reality

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥

(RV 1.170.1)

na nunam asti no shvah kastad veda yad-adbhutam,

anyasya chittam-abhi sancharnyam-utadhitam vi nashyati .

It is not now, nor is it tomorrow; who knows that which is Supreme and Wonderful? It has motion and action in the consciousness of another, but when it is approached by the thought, it vanishes.

The Supreme Reality, the ultimate Source of All, is not contained in Time. Neither the past, nor the present, nor even the future can ever exhaust it. Indeed it unrolls itself out of its infinitude and moves and acts, i.e. manifests, in another consciousness than its own. It formulates itself in terms of Time and Space in this creation, conditions that are the very opposite of its own Eternity and Infinity. It lends itself to be approached and realized through those forms and movements. But should one try to know it with the mind, to think it out in its own absoluteness, It escapes and passes beyond the range of thought.

The Reality can be realized through its manifestation but cannot be known in itself by the intellect. See also (6.9.2) under Mystery.

Restrainers

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इद्दुवः ॥

(RV 1.4.5)

uta bruvanthu no nidho nir-anyanthash-chid-arata, dadhanaa indra id dhuvah.

And may the restrainers say to us, Nay, forth and strive on even in other fields, reposing on Indra your activity.

When the seeker becomes more and more conscious of himself, his inner and outer movements, he also gets aware of an element in himself that is critical of his doings, pinpoints his drawbacks and forces him to regard the leeway still to be made up before he can advance further. This phenomenon is due to the presence, in this field of evolution, of certain powers that insist upon man's fulfilling certain minimum conditions of achievement before allowing him to go further. They expose the weak spots in many ways and compel man to perfect himself before he qualifies for the next step. These are the Restrainers who play a useful part in the cosmic evolution.

The seer prays that these Restrainers may be satisfied with him and give the password to go ahead and exert himself in inner fields still to be trodden, relying on the strength of the Lord of the Divine Intelligence.

Riks

ऋचो अक्षरे परमे व्योमन्यस्मिंन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति ... ॥

(RV 1.164.39)

rcho akshare parame vyomany-asmin-deva adhi vishve nisheduh,

yas-tan-na veda kim-rcha karshyati.

Riks in a supreme ether, imperishable and immutable In which all the gods are seated; One who knows not That What shall he do with the Rik?

The origin of the Riks, the invocatory Mantras of the Veda, is not in the human mind. Their source is in the higher Ether of the supernal regions – the vast self-extension of the Immortal and Immutable Brahman. There too is the abode of the great Gods, the powers that preside over the Cosmos. Unless one knows and is in tune with this their fount, one can hardly hope to understand the content of the Riks.

Rudra – Shiva

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

(RV 7.59.12)

tray-ambakam yajamahe sugandhim pushti-vardhanam,

urvarukam-iva bandanan mrtyor makshiya, ma-amrtat.

We adore the Father of the three worlds, Trayambaka, Of auspicious fame, increaser of fullness and strength;

May I be detached from the bondage of Death Like the cucumber from the shell, Not from immortality.

The Rishi aspires towards immortality for himself and for others who have engaged themselves in the Yajna, the antar-yajna. He has a claim for immortality as a child of the Gods, a position he has attained not merely by his endeavours but by the benign grace of the Gods themselves. But this high status of immortality cannot be won and retained by any one without a certain elevation and strength of purity; the utmost that human effort can build up in the direction is inadequate. Only the Divine can promote and shape the requisite all-round strength and fitness. Again desire, want, greed, lust bring in their train disappointment, grief, unhappiness, disease and ultimately death. And for those that aspire for immortality there should be nothing in them which clings to its opposite, viz. death and agents of death. He that would share in the high status above has necessarily to be aloof and separate, even while living, from the envelope of ignorance and darkness that characterize the human world. He should be like a cucumber separate from its shell of the agents of death, says the rishi; like the ripe coconut loosened from its shell, say the saints and sages of later times.

As pointed out in the beginning, Brahmanaspati of the Rig Veda, the later Brahma is the creator by the Word; he speeds the formations of conscious being upward to their supreme goal. For the upward movement of Brahmanaspati's formations, Rudra supplies the force. He is the violent One, intolerant of defect and stumbling, the one of whom alone the Vedic rishis have any fear. Vishnu supplies the necessary static elements.

The idea that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it

had invaded is without support in Veda. There is absolutely no support, archaeology or otherwise for the so called Aryan Invasion.

Sacrifice

प्र य॒ज्ञ ए॑त्वानु॒षग॒द्या दे॒वव्य॑चस्तमः । स्तृ॑णी॒त ब॒र्हि॑रा॒सदे॑ ॥

(RV 5.26.8)

pra yajna etu-anushag-adya deva-vyachastamah, strnita barhir-asade

Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads; Strew thy seat of the soul that there they may sit**.**

Sacrifice is the inner process of self-giving to the Divine, a detailed working out of the surrender of the human personality to the Divine Lord. It proceeds step by step taking up part by part, purifying each, offering to the godhead each such part made ready. It is likened to a journey, forward and up going, continuous in its movement. As it progresses, many are the Gods, Powers of the Divinity presiding over the universe, that manifest to receive their respective shares in the offering of the sacrifice. He has to make ready the altar of his soul for them to sit and accept his adoration and self-giving.

Sarama

विदद्गव्यं सरमा दृळ्हमूर्वं येना नु कं मानुषी भोजते विट् ।

(RV 1.72.8)

vidad-gavyam sarama drlham-urvam ena nu kam manushi bhojate vit,

Sarama forced the strong wideness of the Radiances (cows) and by that the human creature enjoys.

Enemies of man's progression towards the Divine hide the cows, Rays of Light, in the dimlit caves of the subconscient. Without them man fumbles in the shadows of Ignorance. Sarama, the hound of heaven, the ray of Divine Intuition, is sent by the Gods to discover this hidden treasure. Sarama finds the way, communicates it to the Gods who then arrive by the discovered paths and reclaim the Radiances for man making it delightful for him to proceed in his sacrifice, the Quest for the Divine.

Sarasvati

म॒हो अर्णः॒ सर॑स्वती॒ प्र चे॑तयति के॒तुना॑ । धियो॒ विश्वा॒ वि रा॑जति ।

(RV 1.3.12)

maho arnah sarasvati prachetayati ketuna, dhiyo vishva vi rajati.

Saraswati by the perception awakens in consciousness the great flood and illumines entering all the thoughts.

Saraswati is the Goddess of Inspiration, the Power of the inspired Word. She represents a special movement in the Truth-Consciousness by which the Truth makes itself *heard.* Where this impact of Truth-Inspiration takes place, a great surge of Truth-Knowledge rushes into the being of the seeker and all the activities of the thinking mind stand illumined by the Word, the Flood, the Light.

Satyam-Ritam

ऋतं च॑ स॒त्यं चा॒भी॑द्धा॒त्तप॒सोऽध्य॑जायत ।

(RV 10.190.1)

rtam cha satyam ch-abhidhdat-tapaso-adhyajayata,

Truth was born and the Law of Truth, from the kindled fire of Energy of Consciousness.

The Supreme Reality is not a mere existence, immutable and featureless. It is supremely aware; it is a Consciousness. And this Consciousness is again not a mere awareness. It is dynamic, it is a Power. When this Consciousness as Power moves into action, creation ensues. First the Truth basing the creation, the *satyam,* formulates itself and then the Law of the working of that Truth, *ritam.* This self-determination of Truth is the seed of creation and its Law lays down the lines and governs the development of the manifestation.

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Secret Words

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥

(RV 4.3.16)

eta vishva vidushe tubhyam vedho nithany-agne ninya vachamsi,

nivachana kavaye kavyany-ashamsisham matibhir-vipra ukthaih.

Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O Creator, secret words of guidance, seer-wisdoms that speak out their sense to the seer.

The mantras in the Veda are not poetical compositions, not mere words woven in songs of praise or prayer. They have a deeper origin and a different character. They are soul-truths that are grasped, mentalised and expressed by their seer in the illumination of his *tapas,* askesis. Their meaning is not patent to all. They reveal their sense only to him who sees with the inner eye, hears with the inner ear.

Ship to Felicity

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।

(RV 1.97.8)

sa nah sindhum-iva navayati parsha svastaye

As in a ship over the ocean, bear us over into the felicity.

The universe is full of elements, forces, beings that are hostile to the godward progress of man. They want to keep him under the rule of Ignorance and Falsehood as long as possible and throw up innumerable impediments, snares and decoys. To negotiate all these treacherous waters by oneself, unaided, is well-nigh impossible. The wise seeker invokes the aid of the Divinity, God Agni, and delivers himself in his hands so that he may carry him as in a boat across the waters to the promised land of Felicity.

Sin

यद्वा घा सत्यमुत यन्न विद्म । सर्वा ता वि ष्य शिथिरेव ॥

(RV 5.85.8)

yad-va gha satyam-uta yanna vidma, sarva ta vi shya shithireva

Our sin against the truth and our sin by ignorance, all these clear away like loosened things.

Sin, movement against the law of the being, may be with full knowledge of what one is doing or in ignorance of the wrong nature of the movement. In either case the Karma is forged and the results suffered. Yet, where one acts contrary to the law of truth, consciously, the results are particularly detrimental to the growth of the soul within. A thick crust of darkness gathers round the soul and prevents its light from coming through. But in the case of actions in ignorance, the reactions are mostly on the surface and do not go deep.

Both the types of sin are held up before God Varuna, the Lord of Purity so that he may first loosen these impurities from the being of the seeker and then cut them asunder.

Soma

नृचक्षसः पितरो गर्भमा दधुः ।

(RV 9.83.3)

nrchakshasah pitaro garbhama dadhuh,

The Fathers who have divine vision set Soma, the godhead of Ananda within as a child that is to be born.

The principle of existence, even here on earth, is Ananda, Bliss. From Ananda, says the Scripture, all is born, by Ananda all is sustained, in Ananda all departs. This Ananda in seed-form is there involved in all life and ceaselessly urges to be manifested. Soma, the Godhead of Ananda, is there set within each living form by the divine progenitors; it is the child to be born, the truth to be delivered by each individual life. The full meaning of existence is realized only when this intrinsic Ananda is brought out and developed into its full figure in evolving life.

Soma and Agni

आके निपासो अहभिर्दविध्वतः स्व१र्ण शुक्रं तन्वन्त आ रजः ।

(RV 4.45.6)

ake nipaso ahabhir davidhvatah

svarna shukram tanvanta a rajah,

Drinking the wine near them, the fires ride and run and extend the lower world into a shining form like that of the luminous Heaven.

When the fires of aspiration and concentration that are lit on the altar of the soul are fed and nourished by the Somas of the delights of consecrated life, the flames grow and spread themselves wide extending to all the corners of the being and convert the whole of the triple existence of body, life and mind into a veritable world of light—the Swar.

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पणिं गाः ।

(RV 1.93.4)

agni shoma cheti tad-viryam vam yad-amushnitam-avasam panim gah

O Agni and Soma, that heroic might of yours was made conscient when ye Robbed the Pani of the Cows.

Panis are the niggardly misers who deny man the full delights of the senses, who steal and hold in their possession the Cows, the radiances of Light that illumine the mind. When Agni, the flame of the Divine Will and Soma, the purified joy of life, join, a fresh puissance is released, conscious and irresistible, which storms the citadel of the Panis and releases the Radiant Cows for the rapid progression of man.

Soma of Life

सुतपाव्ने सुता इमे शुचयो यन्ति वीतये । सोमासो दध्याशिरः ॥

sutapavne suta ime shuchayo yanti vitaye, somaso dadhyashirah.

Distilled are these Soma juices, pure they are spent for thy manifestation, able then to bear their own intensity.

The delights of life are gathered up to be offered to Indra, the lord of the divine Mind. But before they are acceptable to him they should be purified; their nature should be freed of gross elements. The delights must derive from the higher levels of life. Only then do they serve to promote the manifestation, the coming into action of the Powers of Indra, e.g. Light and Strength. Only then are they able to last and without weakening provide the necessary support for the higher action of Indra.

Speech

अच्छा गिरों मतयों देवयन्तीः ।

(RV 7.10.3)

achchha giro matayo devayantih

Our words are thoughts seeking for godhead.

The earnest seeker knows that speech is power and he is careful not to waste it in unnecessary talk or in exercises not relevant to his central purpose in life. He conserves the speech-energy for higher use. The more he is sparing in speech, the greater the power his words acquire. Words become vibrant with a deeper quality and in time tend to effectuate themselves. They are vehicles for the growing aspiration within for the Divine; they embody the flame and intensity of the heart's seeking and at their best become veritable *mantras* capable of communicating the same state of consciousness to others.

State upon State

अ॒भ्य॑व॒स्थाः प्र जा॑यन्ते॒ प्र व॒व्रेर्व॒व्रिश्चि॑केत । उ॒पस्थे॑ मा॒तुर्वि च॑ष्टे ॥

(RV 5.19.1)

abhyavasthah prajayante pra vavrer vavrish-chiketa, upasthe matur-vi chashte.

State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees.

The Divine Soul is at first involved and hidden in the folds of Nescience. Gradually with the movements of upward evolution, the involved states of inconscience, obscurity and darkness unroll themselves, forming gradation after gradation of the emerging consciousness; the areas of awareness grow and spread out displacing those that were lost in unawareness. The soul in the lap of Mother-Nature watches as the pathway is formed.

Surrendering

तमू नमोभिरा कृणुध्वम् ।

(RV 1.77.2)

tam-u namobhir-a krnudhvam,

Him verily form in you by your surrenderings.

As long as man consents to be dominated by his ego he can only confirm and prolong the rule of Ignorance and falsehood in himself. He cannot go further on the stair of evolution. If, however, he wants to grow into the consciousness of Truth and Light, to build in himself the image of the Divine Being, he must learn to give up his insistence on his egoistic claims and demands and surrender to the Divine. And this surrender is not only to be effected in his central part, but to be steadily worked out on all levels of his being, in all parts. There has to be many surrenderings—simultaneous and successive—of the lower to the Higher before the Higher can settle and organize itself in his being.

Thought and Heart

हृदा मतिं ज्योतिरनु प्रजानन् ।

(RV 3.26.8)

hrda matim jyotir-anu prajanan,

Following the thought with the heart he has reached the knowledge of the Light.

It is not possible to arrive at a complete knowledge of the Truth-Light by the intellect alone. Nor is that possible by sheer intensity of the emotions in the heart. Thought can tie itself in the webs of its own making; emotions may effervesce and spend themselves. The seeking in the depths of the heart must be linked to the soaring thought on the summits of the mind; the thought must be up buoyed by the support and push of the psychic. Only then can one reach the integral knowledge of the divine Light.

Travel to Truth

नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ।

(R.V. 5.12.2)

naham yatum sahasa na dvayena

rtam sapamy-arusasya vrshnah,

I cannot travel by force or by duality to the Truth of the luminous Lord.

The Supreme Divine is not a prize that can be won by human effort alone, however intense and hard. One cannot storm the gates of Heaven by sheer force of *tapasya*, askesis. The Divine can be realized only by him to whom it chooses to yield. The Divine reveals itself to him in whom a favourable condition has been built up, a state of Grace normalized. And this state cannot be formed until man moves away from his life of division subject to the dualities of Ignorance and awakes to the truth of Oneness in creation, sheds his sense of separativity and begins to live in soul identity with the Divine.

Truth covered by Truth

ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।

(RV 5.62.1)

rtena rtam-apihitam dhruvam vam suryasya yatra vimuchanty-ashvan,

There is that ever standing Truth of yours covered by a Truth where they unyoke the horses of the Sun.

The Absolute, the Eternal, the Supreme Divine, is the reality that is the object of our realization. It is the One brilliantly lit by the straight and freely radiating rays of the Sun of Truth. But this Truth that is superconscient is veiled by another Truth, the Truth of the Many, the fact of the multiple universe. One has to pass through this Truth of the Many, however obscured in the shadow of Ignorance, drawing to the full the experience of multiplicity before arriving at the Truth of the One.

The horses symbolize the different multiple energies which are unyoked or marshaled together at the level of the Sun, the state of the Absolute or Supreme Divine.

Universal

अद्रौ॑ चिदस्मा अ॒न्तर्दु॑रो॒णे वि॒शां न विश्वो॑ अ॒मृतः॑ स्वा॒धीः ॥

(RV 1.70.4)

adrau chid-asma antar-durone visham na vishvo amrtah svadhih.

Even in the stone he is there for man, He is there in the middle of his house, He is as one universal in creatures; He is the Immortal, the perfect thinker.

The Divine as Agni is there even in the most material objects like the stone and can be sensed by man by an appropriate tuning of his consciousness. He is also there—the flaming Seer-Will—at the core of his own being and can be perceived and made overtly active by concentration and adoration. He is abroad in all, as the universal Force of Agni holding together all and can be recognized and realized by self-enlargement out of the bounds of the individual ego.

The idea of the Divine as the immanent force in all existence is developed further as the Vaishvanara vidya in the Chandogya Upanishad. [V.11-18].

Vala

त्वं व॒लस्य॒ गोम॒तोऽपा॑वरद्रिवो॒ बिल॑म् ।
त्वां दे॒वा अबि॑भ्युषस्तु॒ज्यमा॑नास आविषुः ॥

(RV 1.11.5)

tvam valasya gomato apavar-adrivo bilam, tvam deva abhibhyushas-tujyamanasa avishuh.

Thou didst uncover the hole of Vala of the cows, O God of the thunderbolt;

Then gods, unfearing, entered putting forth their force with thee.

Vala, the enemy who encloses the illuminations of Knowledge in his hole, the ring of sub-conscience, is forced by Indra, the God of the Divine Mind, to uncover his stolen possessions. Following Indra, other gods enter there with their luminous powers and restore to man the concealed radiances with which he forges ahead towards his goal.

Varuna – Mitra

मि॒त्रं हु॑वे पू॒तद॑क्षं॒ वरु॑णं च रि॒शाद॑सम् । धियं॑ घृ॒ताचीं॒ साध॑न्ता ।

(RV 1.2.7)

mitram huve putadaksham varunam cha rishadasam, dhiyam ghrtachim sadhanta.

I invoke Mitra of purified discernment and Varuna, destroyer of our foes perfecting a bright understanding.

To achieve a luminous consciousness in the mind, the help of Mitra, the God of Harmony and Joy, and Varuna, the Lord of Purity and Vastness, are indispensable. For the workings of the mind are constantly interfered with by the vitiating elements of desire, preference and wrong judgment; there is a lack of coherence and harmony between movement and movement; there is a heavy limitation imposed by the nature of the senses through which the mind feeds itself. Besides there are influences in the world that stand against the full development of the mind in the direction of Truth. To stall all these is invoked the aid of Varuna, the Lord of Vastness and Purity, who breaks down the barriers that limit and eliminate the clinging impurities, of Mitra who works in the purity of Varuna to establish his harmonies and joys of happy relations, building up a spontaneous discernment between right and wrong. All mental disharmonies and wrong movements are converted and a harmonious, wide, right action of thought is accomplished.

ऋ॒तेन॑ मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं॑ बृ॒हन्त॑माशाथे ॥

(RV 1.2.8)

rtena mitravarunav-rtavrdhav-rtasprsha, kratum brhantam-ashathe.

By the Truth Mitra and Varuna, truth- increasing, truth-touching, enjoy a vast will-power.

The object of these Powers at work in the seeker is to establish in him the unimpeded workings of Truth. The means they employ to achieve their objective are themselves derived from Truth, wherever they get entry—in whichever part—there they increase the content of Truth. Their horizons in man touch the Truth. All limitations of mind and power are eliminated. And thus they build up for man a boundless, self-effectuating power of Truth.

क॒वी नो॑ मि॒त्रावरु॑णा तुविजा॒ता उ॑रु॒क्षया॑ । दक्षं॑ दधाते अ॒पस॑म् ॥

(RV 1.2.9)

kavi no mitravaruna tuvijata urukshaya, daksham dadhate apasam.

For us, Mitra and Varuna, seers, multiple-born, wide-housed, uphold the discernment that does the work.

Mitra and Varuna are seers, they see into the beyond and know what is preparing and what should be effected now. They manifest in a variety of ways, in a number of faculties, e.g. inspiration, intuition, revelation etc., in the seeker, imparting their purity, vastitude, joy and harmony to all his movements. They are not confined to the narrow formations of his sense-mind and ego; the home that they create for themselves in his being is wide and large. In that freedom, in that large and far-seeing vision, they forge for him an infallible discernment between truth and untruth, the pure and the mixed, that does effortlessly the great work of organizing the Truth in the being.

Vishnu

इ॒दं विष्णु॒र्वि च॑क्रमे त्रे॒धा नि द॑धे प॒दम् । समू॑ळ्हमस्य पांसु॒रे ॥

(RV 1.22.17)

idam vishnur-vichakrame tredha nidadhe padam, samullam-asya pamsure.

Thrice Vishnu paced and set his step up-lifted out of the primal dust.

Vishnu is the Godhead who is first manifest in tiny form in the first stages of material creation. Slowly he grows and spreads himself, pervades the whole of the physical Earth; he soars and occupies the Life-world in the mid-region and then possesses the world of Mind in Heaven. In his triple self-extension he pervades all the three worlds and by his presence sustains them.

Vishnu, Rudra and Brahmanaspati are the Vedic originals of the later Puranic triad of Vishnu-Shiva Brahma. Brahma is the creator of the Word and develops all the formations in the human being and cosmos. Rudra and Indra provide the force for the upper movement of all the formations of Brahma. Their force battles the forces of evil and smites the sinner and enemy.

For the actions of the Rudra's forces, Vishnu supplies the necessary static elements - space, the ordered movements of the worlds, the ascending levels, the highest goal. He has taken three strides and in the space created by the three strides has established all the worlds. In these worlds, he, the all-pervading, dwells and gives less or greater room to the action and movement of the Gods.

Vistas

यत्सानो॒ः सानु॒मारु॑हद्भू॒र्यस्प॑ष्ट॒ कर्त्व॑म् ।

(RV 1.10.2)

yatsanoh sanum aruhad-bhury-aspashta kartvam

As one mounts peak after peak, there becomes clear the much that has still to be done.

The spiritual Quest is an endless journey. Man has perforce to set for himself an immediate goal, but that is not the terminus. Each goal reached opens the way to a further goal and the path thus leads on from the finite to the infinite. The human mind is limited and apt to conceive of limited horizons. But the Reality is boundless and as one ascends the heights of the Being in one's consciousness, one finds larger and larger expanses coming into view, calling for greater and greater spurts of adventure. Thus above the normal reasoning mind, there are heights of ideative mind, the still purer higher mind, the intuitive mind, the illumined mind and so on rising up to the borders of the Truth-mind. Each height is to be scaled, its consciousness organized and normalized in oneself before one climbs to the next.

Waters

आपः पृणीत भेषजं . . . ज्योक् च सूर्यं दृशे ।

(RV 1.23.21)

apah prnita bheshajam . . . jyok cha suryam drshe,

O waters, fill my body with medicine for long vision of the Sun.

Waters are the currents of power from the higher planes flowing towards the earth. Rain water and the river currents are only physical aspects of this subtle powers. These currents fill with the sap of Delight subtle bodies and their consciousness of the persons like the rishis who are receptive. These currents have power to take away physical and psychological diseases. They have the power to remove evil also, a power which is not possessed by the ordinary water. Only the power of grace can take away evil. These currents enable the rishi to have the subtle vision of the spiritual Sun. Obviously these phrases do not refer to the ordinary water or even the sacred waters of Ganga since any person, sick or healthy can look at the physical Sun without drinking water or saying prayers.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥

(RV 10.9.1)

apo hi shtha mayobhuvastha na urje dadhatana,mahe ranaya chakshase.

O Waters, you are the source of all happiness; Bestow on us the great strength, so that we may have the vision of the supreme.

It is not possible for any one to have the vision of the Supreme till the bodies, physical and subtle are ready. RV (9.83.1) tells us that a body which is not prepared by the practice of tapas will break down at the onset of certain spiritual experience. Hence the rishi prays to the currents of power, *apah* to strengthen all our bodies so that these subtle bodies can sustain the forces which enter the body. Then we could have the vision of the Supreme Divine.

Waters Of Truth

ऋतं चिकित्व . . . . ऋतस्य धारा अनु तृन्धि पूर्वीः ।

(RV 5.12.2)

rtam chikitva.. .rtasya dhara anu trndhi purvih.

O Perceiver of Truth, Chalk out many flowing streams of the Truth.

The Truth is not some static absolute to be attained beyond life. It is dynamic and is spread out in its diverse currents of power, light, bliss over the whole expanse of existence. In the being of man these streams are concealed in his regions of sub-conscience, inconscience and obscurity. They lie hidden and imprisoned by the Panis, the opposing powers of arrestation and concealment. Agni, the seeing Will of Truth, is to be invoked to open up these covering crusts in the being and release the flowing waters of Truth into life.

White Steed

यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम् ।

(RV 5.1.4)

yadim suvate ushasa virupe shveto vaji jayate agne ahnam

When two Dawns of opposite forms are delivered of him, he is born as the White Steed in front of the days.

From the state of Ignorance that is the first Dawn, Agni, the flaming Will of aspiration upwards, is born. He receives nourishment and strength from the state of luminous knowledge that dawns on the seeker in response to his call. Agni emerges as the pure Energy leading the days towards the supreme Goal of Truth in Beatitude. In Veda, white steed symbolizes the Pure Energy.

Agni derives from both the lower and the higher levels of existence, experience from below, enlightenment from above.